

FIRST SPRING CIRCULAR OF
D. DEVLIN & Co.

that it was so. In this case the unhardened conscience has nothing to contend with, in achieving a repentance, but a mere animal habit. All the moral powers are sound and upon the right side, and have an easy victory over the propensities. Thus, it required little more than a suggestion to array the whole Christian sentiment of this country against the practice of intemperate drinking. But this crisis, too, has gone by with the South with regard to slave-holding. The light has come; the truth has been uttered, the debate has filled the land. Every intelligent mind in the nation was put in possession, years ago, of the great arguments of right and justice which demand the abolition of slavery. The religious sentiment of the South has

been, not always kindly perhaps, but faithfully and thoroughly appealed to. Time enough has elapsed for a response, if there were any life and genuineness there. But the religious sentiment of the South is dead. It died and made no sign. Its power to control the conscience and direct the will has departed. It is blind to the most obvious perceptions of natural justice. It has modified, to suit its own form and condition, all the world-old creeds of religion. It has perverted the Bible, and broken the unity of the Church. It wor-

ships a God, who is not our Father, nor the Father of all mankind. What expectations have we that the religious sentiment will terminate the existence of Slavery, when it has invented for itself false forms, a false Christianity, and effectually sheltered and har-

The sentiment of political justice never influences

any but a few of the most liberally developed minds of a people. It acted powerfully in the heroic periods of our history, during and immediately subsequent to the Revolution. Washington, Jefferson and Henry

perceived the incompatibility of slave-holding with political justice. But even in these great minds it was but a feeble sentimentality, that was never able to control their wills and redeem their own actions from self-reprohension. The sentiment of political justice has long since died out of the heart of the South. To express it, or express it, makes a man a subject of

entertain it, or express it, makes a man a subject of general derision. It is classed with Woman's Rights and Spirit Rappings, as the most unmitigated of humbugs. Kosuth's visit to the South, though he was delicate and apologetic even to prudery, was a perfect touchstone of the rank imposture of southern democracy in our day.

Will a wise self-interest effect the termination of Slavery? A very large school of thinkers seem quite confident that it will. They point to bounding Ohio and lagging Kentucky, to prosperous New-York and decayed Virginia. They array figures from the Census, to prove how Slavery ruins trade, manufactures, schools, population. They have satisfied themselves

that slave labor does not pay, and wonder that our thrifty countrymen will pursue a business so peculiarly ruinous. These arguments, too, have had a very broad circulation; but, in spite of the force of such

calculation, wary and sagacious men have persisted in breeding, buying, selling and working vast stocks of human cattle, just as they did before these political economists appeared. The fact is, there is a fallacy about this entire argument. Slavery indeed impoverishes the South, as they say; but it does not necessarily impoverish the slaveholders.

Slavery impoverishes Virginia, but it enriches the Johnny Tylers, Johnny Macons, and Billy Smiths, that govern Virginia. If all their slaves, instead of working for them, had farms to till, houses to build, horses, carriages, school-books, pianos, railroad tickets and bank stock to buy, it would make a

tremendous stir in old Virginia, add greatly to its taxable property, and figure most favorably in the census. But in the meantime the Johnnies and the ELLies would have to go to work, which would be disagreeable and be very poor besides. What could any northern lecturer effect, even if he were allowed peaceably to open his budget and read his statistics

before any southern legislature, convention or lyceum audience, in proving that Slavery was an impoverishing institution, so long as the slave-holders themselves know that it enriches *them*? Can he convince them that it is cheaper to feed laborers upon beef and plum pudding and pay them a dollar a day, than to feed

In fact, Slavery is a very lucrative monopoly and its excessive gains are only checked by competition with itself. Slavery is not different in its impoverishing character from any other monopoly. Monopolies in trade and manufacturing, impoverish communities, but enrich the proprietors: so does Slavery. The slaveholders un-

We have assumed in these speculations, that the South will be able to maintain its present polity. Of course, any social rising of the masses of the non-slaveholders against the slaveholders, or any insur-

the fear of their oppressors, would disturb these cal-
 quations. If, however, neither should occur, then the
 question arises whether the North can be brought to
 share with the South in the wickedness of slaveholding.
 Will she do it? If the popular politicians, and the con-
 trolling commercial classes are to have their way, abso-

undoubtedly will. We have only to go step by step, at the rate we have gone since 1820, toward Slavery, to make it in thirty years tolerable at the North. But these classes cannot control the future. There is a genuine, unpraved religious sentiment at the North, and this is steadfastly on the side of Freedom. The

conscience of the few points, thither the wills of the many must ultimately tend. The awakening of the Anti-Slavery sentiment of the North was the saving of Religion, almost at its last gasp; it will yet prove the regeneration of Democracy, corrupted into worse than the tyranny, the anarchy to which the Nation that it yet saves is now hurrying.

had a future: the soul of a power that will roll back the tide of crime and folly and remove the polluting and aggressive institution from this Continent. War has been made on Freedom long enough and defeated enough have been suffered; and please God, the turn of Slavery has now to come. *Carthago delenda est.*

And the first beginning should be the consumption of the South with flaming fire, of the doughfaces and white slaves of the North.

FILTH OF THE STREETS.
"Where is Genin?" is the inquiry that salutes us on every side. The great thoroughfare has relaxed

to a state of foulness scarcely less than that which evoked the provisional street department under Mr. Genin's supervision; the slimy pavements when wet, and the cloud of dust when dry, forcibly and feelingly remind us of the old regime. True, there is sweeping done, now and then; but it is a poor apology for

street cleaning, and the effect is scarcely visible. On other streets the same may be said. Owing to the extraordinary floods of rain which have marked the present spring, there is less mud than might have been expected, but that is not the fault of the Street Department.

Many streets have not been cleaned at all, and the immunity from pestilence only in their high and dry location. The general appearance of the upper wards is that of perfect neglect. The bones and ashes of March are bleaching into June, undisturbed by hoe or broom. Occasionally a score of sweepers appear, and raise a lazy dust, heap up piles of garbage, and depart.

as mysteriously as they come. The wheels scatter
the heaps, and all is as diffuse and quiet as before.